

Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. VII.

SANDWICH MISSION.

From the Missionary Herald

EXTRACTS FROM THE JOURNAL OF THE MISSIONARIES AT WOAHO.

July 1, 1821. *Sabbath.* Sermon by Mr. Bingham, from 2 Chron. xxix. 10. *Now it is in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us.* After the sermon, the letter from the church of Christ in Cornwall, Con. recommending George Sandwich to this church, was read, and the brethren expressed their pleasure, that he should be admitted into this church, on his consenting to, and subscribing, our covenant and articles of faith. He is considered, also, agreeable to request, an assistant missionary in this consecrated band. The communion service was, we hope, profitable to us all.

Monthly Concert for Prayer.

2. In the review of the past month, we have occasion to rejoice that the Lord is God, and that he condescends to hear and answer prayer. Of this we have a striking testimony to-day. To the kind hint given but a few days since, that a house for public worship might be built by subscription, we replied immediately, that, although some might say, the time is not yet come, —the time that the Lord's house should be built; in our view, the time is come, and, with the voice of hearty approbation, we repeat the language of the prophet Haggai, *Go up to the mountains and bring wood, and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord.*

Subscription for a Church.

This morning, we received the following note from Capt. Davis, addressed to Mr. Bingham:—

"Monday, July 2.

"My dear Sir,—I am now happy to inform you, that we have collected nearly three hundred dollars for the building of a church for the worship of Almighty God, and that it has the decided approbation of the king and chiefs. Some of the principal chiefs are subscribers.—The king is now on his way to this place.

Yours affectionately,

WM. H. DAVIS."

Rev. H. Bingham.

Governor Boka and Governor Cox are subscribers. It will be built of the best materials, which the country affords. Thus shall we have, in this strange land, a temple for the worship of the living God, erected with the express approbation and co-operation of the government. The Lord be praised for his mercies to this mission: and for the prospect of usefulness, which are opening before us. We would thank God, and take courage. In due time we shall reap, if we faint not.

3. Captain Davis, Ebbets and Grimes, and Mr. Marin visited us this afternoon, and took tea with us. Examined the ground for building the church.

Commerce of the Islands.

12. To-day the brig Thaddeus, Capt. Sumner, sailed for Mowee, where she is to take in a cargo of salt, and proceed to the peninsula of Kamtschatka. She is expected to bring back fish, spars, and rigging, in exchange for salt. The Russian Governor of Kamtschatka has written to Reho-reho, wishing him to send, by one of the vessels, a quantity of salt. We are pleased to see this commencement of commerce with a foreign country, and hope it may prove beneficial to the nation. The king's vessels might more profitably be employed in some such way, than in lying in the harbour, and wasting away, without any benefit to the government. The expense of keeping them in repair, merely to go from island to island, is considerable. Some years since, Tamahamaha sent a vessel to Canton with a cargo of sandal-wood, but the voyage was unsuccessful.

Mission School.

18. Mrs. Thurston takes the charge of all the scholars at this station. Mr. Loomis has had the care of about one half till now. It is thought it will be better for the school to have but one regular teacher. The whole number of children is between 20 and 30, which would make but a small school in America. The king left this place to-day for Wiarooah, on horseback, Wiarooah, is near 40 miles distant.

24. Commenced a singing school this evening, at the request of several young men belonging to the vessels in port.

26. Commenced stoning our well, having found sufficient water, at the depth of about 10 feet. The last four feet is dug into a rock of coral.

Delay of the proposed Voyage.

27. Received letters from Atooi, by Mr. Hunnewell, who left there a few days before the king arrived. One from brother Bingham, dated 15th of July, mentions, that their voyage would be delayed some weeks. It is probable some objection has been raised against Tamoree's sending his vessel.

Brother Bingham observes, "I had an interesting conversation with Tamoree, last evening, on the subject of religion. He asked, if I had any Bible in his tongue; I replied that I had not now, but it was our intention to make one, as soon as we should be sufficiently acquainted with the language; and that we wished to obtain the Otaheite translations and other books, to aid us in translating the Bible into the Owhyhee tongue; as some of the Tabeitan language was similar to this, and some was not. He seemed pleased, and replied in English, "some is alike, some different." I recited to him the first verse of Genesis, in Hebrew, and he repeated it after me. He then asked me what it was in English, and as I repeated it, he repeated it after me. He asked again, what it would be in Owhyhee, and as I replied, he repeated as before, seeming to be pleased, not only with the knowledge of the important truth itself, but with my ability to translate it, and his own ability to repeat it, and with this specimen of the manner in which a Bible was to be made for this nation, in their own tongue."

Letter from Atooi.

30. Received a letter from brother Bingham, by the Tartar which arrived to-day, dated the 25th inst. After mentioning the singular manner in which Reho-reho left Woahoo, and his arrival at Atooi, with some other events, he writes, "You will be surprised, if I tell you, that, last evening, Tamoree, in a very formal manner, and in the presence of a number of chiefs, of Mr. Jones, the Consul, of Captain Masters, and others, gave up to Reho-reho his island, his vessels, arms, ammunition, men, &c. with full liberty to place over them whom he pleased;—stating, also that he had formerly made a treaty with his father Tamahamaha, acknowledging him to be his superior. Nike, a chief of Owhyhee, made a short speech, confirming what had been said respecting the treaty. But you will be gratified, as well as surprised to hear, that Reho-reho, after a profound silence for some minutes, replied, "I did not come to take your island. I do not wish to place any person over it,—nor to take any thing from you,—but I wish you to keep your

island just as you have had it before." This was followed by a general shout; and the kings smiled together in this bloodless ratification of the former treaty of peace."

For some time past much has been said, respecting the probability of a war between these two kings; but we are happy to learn, that amity subsists between them, and we hope it may continue. We further learn from brother Bingham, and others, that Reho-reho is greatly in favour of the intended voyage to Otaheite, and, in a few weeks, the brethren will probably embark for the Society Isles.

Erection of a House for Public Worship.

Aug. 9. The men, engaged to build a house for the worship of God commenced putting up the frame to-day. It is to be 54 feet by 21 or 22. The timber is not quite so good as we expected; but it will form a convenient place for public worship on the Sabbath; and, it is to be hoped, it will make a favourable impression on the minds of the people, and induce them to attend our meetings, and excite a more general inquiry respecting the religion of Jesus.

10. Commenced building our cook house of stone and mud, 10 feet square, an oven of brick in one side.

Experience of Halo.

15. To-day brother Loomis visited Halo, a chief, who has been sick several months. Thomas Hopoo has attended him almost daily, and laboured to impress his mind with divine truth, and not without encouraging success. He gives some evidence of piety. In conversation with brother Loomis, he said he was vile,—that there was nothing good in him; but he desired Jehovah to take possession of his heart,—that he was willing to commit his all to him. He seems to have a great reverence for the Bible. One day, Hopoo found him asleep, with the Bible pressed to his bosom. Being afterwards asked, why he did so, he replied, that "he loved Jehovah, and wished to be with him." When he eats and drinks he uniformly gives thanks to Jehovah. How does the conduct of this chief condemn thousands, who have the Bible, and are able to read it.

19. Enjoyed the preaching of the word from Eph. v. 9. Captain Templeton and some other gentlemen visited the Sabbath school. The Captain was much pleased with the exercises. He has presented the bell belonging to his brig, for the use of the church now building. It will be an important article to secure regularity at our meetings on the Sabbath.

Occupation of the new House.

23. Having finished the cooking establishment, and two of the rooms in our new house, Mr. Chamberlain and his family removed into it. He occupies one of the rooms, and Mr. Thurston is to occupy the other for the present. Through the favour of Captain Brown, we are furnished with as much paper, as we wish to put upon the walls of our room. A part of the cellar is used for an eating room. The house will be very pleasant when finished; but we shall be unable to do much more at present for want of boards. We hope to be thankful for present comforts, and trust Providence for more, when it is best that we should have them.

26. Blessed with the privileges of the sanctuary. A discourse from Heb. xii. 14. Mr. Loomis made a visit this afternoon to the sick chief. On his way, he observed a crowd of natives, a little distance off, near a house. It appeared that a chief had got intoxicated, and began to quarrel with some of the common people. Just before Mr. L. reached the house, a great shout was given, and the natives fled in every direction. Immediately they returned; and he saw them bringing away a dead man whom the chief had killed. The chief, it appears, broke a large stick from the fence and struck the man on the back of the head. No one attempted to touch the murderer for some time. The governor, at length ordered him to be seized and put in irons. He was carried into the fort. Formerly the chiefs possessed more power over the common people, than they seem to have at present. If a man was murdered, and the act was done by a chief's orders, nothing more was said about it, unless the murdered man belonged to another chief, in which case some restitution was made.

27. We understand that the chief, who was confined yesterday, has been set at liberty. It is probable nothing more will be done respecting him.

Visit of Natives.

Sept. 4. Kaahoomanoo and Opee, with two other women of distinction, took breakfast with us.

12. Kaahoomanoo, in company with Captain Davis, called on us. She came for the purpose of seeing the house, which is erected for the worship of Jehovah. She was much pleased with it. We have increasing evidence, that this old queen is our friend.

14. Examination of the school. A number of gentlemen attended, who ex-

pressed their high satisfaction with the specimens of improvement, which were exhibited. Captain Davis made us a present of a hog.

Dedication of the House of Worship.

15. This has been an interesting day to us, and we are laid under renewed obligations of gratitude and devotedness to Christ. The house, which has been built for the worship of God, was dedicated this morning. A dedicatory sermon was preached from Ezra vi. 16. Many things combined to render the occasion one of more than common interest. It is the first house, which has been consecrated to the worship of God in the Sandwich Islands. The great Head of the church and Lord of missions, we trust, was with us, to strengthen our faith, enliven our hope, increase our joy, and to enable us renewedly to consecrate ourselves, and all that we have, to the service of Christ among the heathen. We would give God the praise for all that we have done, and all that we hope to do for him in this missionary field. The house is all finished, except the seats, which will be made as soon as boards can be procured. —A number of gentlemen dined with us to-day.

First Meeting in the Church.

16. Meeting this day in the church, which was dedicated yesterday. It appeared more like a Sabbath in our native land, than any we have before witnessed. There is something particularly solemn attached to a house devoted to the special service of God. The infant son of Mr. Chamberlain was dedicated to God in baptism.

The schooner Astor arrived to-day from Atooi, bringing a packet of letters from our brethren there. They enjoy their usual health. We expect brothers Bingham and Ruggles, with their wives, will return here before they sail for Otaheite. They will probably be here in the course of a week.

Kindness of Visitors.

17. To-day the Arab, Capt. Thomas Meek, the Pedlar, Capt. John Meek, and the Mentor, Capt. Porter, arrived from the North West Coast. Capt. Porter has brought lumber and fish for the mission. The former article will enable us to finish our house.

18. Captain Porter, the two Captains Meeks, and Captain Davis, made us a visit. The first officer of Captain Porter, and a boy belonging to the ship were killed, while on the coast, by the Indians.

19. To-day Capt. Porter sent us four barrels of pickled salmon and a hogshead of dried fish. A part of the fish was a present from Capt. Harris, now on the coast. Capt. P. said he intended to give us a quantity of firewood and lumber.

20. Held our meeting, this evening, in the new house of worship; found it very convenient. Two large lamps, which cost 35 dollars, are furnished for the pulpit, and afford a good light.

25. Two vessels arrived from Atooi. We learn that, a short time since, Reho-reho and Tamoree left Atooi, in the Cleopatra's Barge. They are now at Wimaah, on this island. Brothers Bingham and Ruggles expected to have come with the king; but his departure was hasty, and without previous notice. This is quite a disappointment to us and to them. We are still left in uncertainty with respect to the voyage to Otaheite.

Captains Porter and Meek made us a present of a considerable quantity of timber.

30. The congregation to-day was more numerous than we have before witnessed at the islands, and good attention was given to a discourse from John vi. 44. Reho-reho arrived here, this afternoon. Most of the brethren went down to visit him this evening. He was in a very pleasant mood, and received them with affection. He said the missionaries at Atooi and at this place were all "*miti*;" said Mr. Bingham would be here in a few days, and would then immediately proceed on the voyage.

Oct. 1. Presented 20 Bibles to the crew of the Maro.

5. Tamoree arrived here to-day. The customary honours were given him from the fort. Some of the brethren made him a visit. He appeared friendly, and conversed with them in English.

6. A very pleasant visit from Mr. Crocker, first officer of the ship Packet. We conversed, sung a hymn, and prayed together. He presented the mission with a chest of tea, and 15 dollars in money, for the education of heathen children. We are glad to see, and converse and pray with those who love the souls of the poor heathen.

Donation of Cows, &c.

15. Mr. Chamberlain and Thomas Hopoo called upon the royal family, for the purpose of inquiring respecting some land, cows, oxen, &c., which we had some reason to hope would be given us. They found the royal family, with Kaahoomanoo and Krimakoo, on the quarter deck of the Cle-

opatra's Barge. They all seemed willing and even desirous that we should be furnished with land, cows, &c. and, after consulting together some time, the king and Krimakoo left it with Kaahoomanoo to decide, how many of the cattle, &c. should be given us. The king immediately set sail for Owhyhee, and Krimakoo, after presenting Mr. Chamberlain with a lot of land, sailed for another part of this island. In the evening, Mr. Chamberlain and Hopoo went to Kaahoomanoo. She inquired how many cows, &c. we wanted. Mr. Chamberlain told her; and she said we might have four cows, a pair of steers, and two horses; observing, that they had a plenty of them. The brethren returned, much rejoiced with the prospect of being furnished with a few cattle and horses.

[It being found the next day, that a violent opposition was excited against the fulfilment of this grant, the missionaries relinquished the design of receiving the property given. They hope to obtain cattle in the following manner.]

There are some wild cattle on the island, and Kaahoomanoo has given us full liberty to take as many of them as we wish. It is thought best to make an attempt to take some of them by stratagem.

17. Mr. Chamberlain and Hopoo have been, to-day, to take a view of the lot of land, which Krimakoo has presented us. The land is good, but there is, at present, little growing on it, except weeds. It will require considerable labour to prepare it for planting. We hope to receive some benefit from it, in six or eight months. We have reason to be thankful for this instance of kindness and liberality from the heathen.

Arrival of Whale Ships.

22. Two whale ships, the Russell, Capt. Arthur, and the Spermo, Capt. Bunker, arrived. This morning, Mr. Chamberlain, Mr. Thurston, and John Honooree, set off to visit another part of the island, for the purpose of seeing the wild cattle, and contriving some method to catch some of them. The brethren returned, in the evening, much fatigued, having seen nine of the wild cattle. We are not without hopes that some of them may be taken.

5. Monthly concert for prayer. These seasons are precious to us. In this land of darkness, ignorance and sin, we find repose and consolation, in uniting with the thousands of Israel, in supplications for the heathen world, and for this miserable people. With confidence, we can leave our cause in the hands of God, believing that,

"in due time, we shall reap, if we faint not." In this land, we find opposers of truth and righteousness; but such are found in every land, and they will be found, till they are put to flight by the glories of the millennial day.

6. Received, to-day, a present of a barrel of flour, some beef and pork, a firkin of butter, and some other articles, from Capt. Gardner.

Captains Bunker and Gardner, took tea with us this evening. We have, every day, occasion to speak of the goodness of God, in raising up friends for us, in this land of strangers.

Return of Mr. and Mrs. Bingham.

10. Brother and sister Bingham returned from Atooi in Tamoree's brig, after an absence of four months. They have done much good there, in strengthening and encouraging the brethren; though, by reason of foreign influence, they have not accomplished their intended voyage to the Society Isles. But it is all for the best. The purposes of heaven are accomplished by the delay. We are not without hopes that we shall be permitted to visit those now favoured isles, at some future period. It still appears to us highly desirable; and all the objections, which have been made against it, have not, in the least, altered our opinion on the subject. It would be of very great service to us, if we could now be put in possession of the elementary books and translations of the missionaries there. But we must wait with patience; and, if it is best that we should receive such helps, the way will be opened, and the means for obtaining them will be put into our hands.

11. The Sabbath returns upon us with cheering and reviving influence. We were again indulged with the privileges of the sanctuary. Brother Bingham preached to a numerous and attentive audience.

12. About noon, three houses, standing near each other, belonging to Gov. Boka, were consumed by fire. Capt. Babcock's store was much exposed to the fire; but, as it stood near the water side, they succeeded in preserving it. Mr. Chamberlain went to the village, during the fire. This afternoon, he was taken unwell, with the rheumatism in his back. We every day feel the need of a physician. The Lord send us a "beloved Luke."

14. Brother Loomis breakfasted on board the ship Russel. Capt. Allen presented two chairs, some apple and vinegar; Capt. Bunker, one chair; and Capt. Gardner, a box of sugar. Our heavenly Fa-

ther is constantly providing us with comforts, which as constantly demand our grateful acknowledgments.

Mr. Chamberlain is a little more comfortable.

15. Messrs. Bingham and Thurston called on Tamoree and Kaahoomanoo. They inquired of the king respecting some unfriendly stories, which had been circulated during Mr. Bingham's absence at Atooi. He replied, "I hear so," (pointing up to his ear.) He was asked, if he believed them to be true? He answered, "No, I believe it is a lie."

HIRAM BINGHAM,
ASA THURSTON,
DAN'L. CHAMBERLAIN,
ELISHA LOOMIS.

Though the missionaries had experienced many acts of kindness from various classes of persons at the islands, yet there had been instances of opposition to the progress of divine truth. It is well known to all those, who are acquainted with the islands of the Pacific, that in most of them are to be found unhappy men, who have run away from the restraints of civilized society, and wish to practise wickedness without reproof and without shame. Among the multitude of occasional visitors, it is to be expected that there should be some of a similar character. But the very existence of a virtuous little community before their eyes, is in itself a keen reproof.

We are not to wonder, therefore, that attempts should be made, by a part of the foreigners resident at the Sandwich Islands, to embarrass the operations of the missionaries, by exciting distrust in the minds of the chiefs and the people. Trials of this kind are to be endured, almost as a matter of course. It is to be observed, however, that bad men are not apt to acquire and retain influence, even among the most untutored people; and that the Lord of missions is able to defeat, in a thousand ways, the machinations of his enemies.

BAPTIST IRISH SOCIETY.

The Eighth Anniversary was held on Friday, June 21st, at the city of London Tavern.

EXTRACTS FROM THE REPORT.

The Irish language is taught in the schools wherever it has been found to be practicable, or been thought desirable.—The English language being generally used for commercial purposes, the parents of most of the children are desirous they

should be taught to read and write that language. As, however, the great object of the Society, is to communicate scriptural instruction to the minds of the rising generation, the Committee feel persuaded the friends and supporters of the institution will be satisfied, if that object be effected, whether it be through the medium of the Irish, or the English language.

There are 26 readers of the Irish scriptures, some of whom are wholly employed: the rest are Sabbath readers. The day-schools amount to 90: these contain 7000 children.

Rev. *M. Fisher*—Observed that having inspected some of the schools in Connaught, a statement may be expected from me of what I saw and heard. In travelling through the interior of Ireland, I beheld the deplorable condition of many of the peasantry; and it is with painful feelings I state, that they were generally almost naked, and appeared half starved. Their potatoes were just exhausted, and famine was staring them in the face. Their cabins had mud walls, and earthen floors, but no chimneys; some of them no windows; the smoke came out of the doors, or ascended through a hole in the roof. They cultivate a small plot of ground adjoining their cabins, of one or two or three acres, and, if they can, grow potatoes enough for the year. The pig is generally the inmate of the cabin, and feeds and lodges with them; and when it is fatted, it is either sold, or seized to pay the rent. The peasantry are in general deplorably ignorant, many of them scarcely civilized. It is with regret I say, that in towns in the interior of Ireland, there were crowds of beggars, who, by reason of wretchedness and woe, hardly appeared human. I could have formed no conception of their misery, had I not seen it. Twice before I had visited Dublin, and thought I knew a little about Ireland; but Dublin is not a fair specimen of the country. Persons must go into the interior, and see it themselves, to form any idea of it. As soon as the carriage stops at an inn, it is surrounded with beggars, who pour out their prayers on your behalf. I thought I beheld the sad effects of our own neglect, in not giving them the blessings of education sooner. I was much struck with the thought, that there is a great similarity between the country and its inhabitants. Splendour and misery, beauty and ashes, are closely associated. As some parts of the country are beautiful beyond description, while others consist of rock and bog; so many of the inhabitants are highly pol-

ished, whilst others are barbarous. But, Sir, if the natural bog of Ireland is irreclaimable, the moral bog is not so; and if drained by wholesome discipline, and well sown with the good seed of the kingdom, and watered with the blessing of heaven, it will soon blossom as the rose, and become fruitful as the garden of the Lord. The state of the people in a religious point of view is very affecting. The great mass are Catholics, and are wholly given up to superstition and priestcraft. They think, by giving the priest a little money, they can procure the forgiveness of their sins; and that, if they can obtain what they call the rites of the Church before they die, they are sure of going to heaven.

In the course of my travels I saw Crogh Patrick, the mountain where so many thousands go annually to do penance, and perform stations. O that antichrist may speedily be destroyed by the breath of the Lord, and the brightness of his coming! It is with deep regret I state, that religion in that part of the country through which I travelled, from the Irish channel to the Atlantic ocean, appeared in a very low state. In these Episcopalian churches where the gospel is preached it generally prevails; but among Dissenters, all across the island, with the exception of two or three congregations, religion appeared, as Dr. Newman expressed it, 300 years behind the state in which it is in England. The faithful servants of Christ have many discouragements and privations to endure, and need the sympathy and prayers of their friends in England. The schools of the Society are in a prosperous state.

The province of Connaught, consisting of five counties, was one of the most rebellious in Ireland; but since the establishment of the schools, it has become one of the most peaceable; and uniformly, in all the districts that have been disturbed, there have been no schools, or they have been but a short time established. Beyond all doubt, sir, the best cure for degradation and disaffection is a well-ordered system of Education. "Train up a child in the way he should go, and when he is old he will not depart from it." In proof of this, some have refused to take the oath administered by the ribbon-men and white boys. Not long since one said, "I would die on the spot before I would take the oath. I have read my Bible, and there I am taught to love the brotherhood, to fear God, and to honour the King." The plan adopted in all the schools of teaching the children to commit the scriptures to memory, too, will be, I hope, productive of much good; for

if interested men should take the Bible from them, they cannot take their memories from them; as a dear little girl observed, when the priest took the Testament from her; "I have learned," said she, "the first 20 chapters of the Gospel of St. Matthew, and he cannot take away them." The word of God, we hope, is hid in the hearts of many of them, that they may not sin against him. Knowledge is increasing, and will increase, until the earth shall be filled with the knowledge of the Lord.

CHURCH MISSIONARY SOCIETY.

Speech of Thomas Fowell Buxton, Esq. M.P.

Much has been said of what has been done for the conversion of the heathen; and, while I call you away for a time from those brilliant scenes, which have been brought before our eyes, as by the wand of the enchanter, I shall not be suspected, I am sure, of not rejoicing in the great work that has been done, or of looking with sublime indifference on the progress that has been made: and still less shall I be suspected, of undervaluing the services of those good, and great, and brave men, who have engaged in this labour; and who have gone forth, leaving every thing dear to them behind, and seeing nothing before them but privation and toil. The man who goes forth under these feelings and on these principles, must possess as much of real and true heroism, unknown as he may be to fame, as the man who in the field draws down the applauses of mankind.

But, though much has, indeed, been done, I cannot help thinking that our minds should wander, as mine has been tempted to wander, to a much wider field—to what still remains to be done! I cannot but look, from countries visited and blessed by Christian missionaries, to those extensive regions which have never been visited and blessed by such men. I look from that enlarged, but yet too narrow empire, which Christianity has already obtained, to that still larger empire, on which, as yet, no Christian traveller has set his foot.

A feeling of deep regret continually forces itself on my mind, when we are discoursing on these things, that eight hundred millions, perhaps, of our fellow creatures—a number too large to be embraced by the finite comprehension of man—that eight hundred millions of our fellow-creatures should be living, at this day, in ignorance, and darkness, and superstition, and crime! I cannot but ask, "How is this?"—and that thirty millions, probably, of these people, bone of our bone and flesh of our flesh,

as susceptible of happiness or of misery as we are, all of them candidates for immortality, and for whom Christ made a full and sufficient atonement as well as for ourselves; and not a year elapses, but thirty millions of them descend to the grave, never having heard a word of that Revelation of mercy, which, if they had known, might have been the greatest of their blessings.

In India, millions of our fellow-creatures still bow the knee to stocks and stones; and have clothed their own imaginary gods with passions and attributes, which would disgrace the worst of criminals. I advert, too, to one fact, which is established on official authority: it does appear, that, under a government of our own in India, eight hundred females perished, last year, on the funeral pile! May I not pause, therefore, in the midst of our mutual congratulations, and ask, "Why is this?"

Of Africa, I cannot say that there has been no Christian visit to that devoted country. That quarter of the globe has, indeed, been visited and plundered by men called Christians. In them, there was no want of zeal and vigilance: Christian capital has there been invested in human flesh and human blood; and could we but now rouse up for our noble objects as much spirit and enterprise and vigour as directed those disastrous and wicked proceedings, a ray of light and hope would beam upon our efforts. There have been, indeed, Christian triumphs gained in this very quarter; but still greater triumphs would be gained, were there not obstacles more hostile to the success of our efforts, than any that we meet among the heathen—I mean the indifference which prevails among ourselves toward their conversion.

I will put the case to myself: "You are a professor of Christianity—you avow your belief of its truth, and admire its doctrines—you enumerate the blessings which He gives, who gives all things; and you count among them that greatest of all, His "inestimable love in the redemption of the world"—you know that Christian charity is the inseparable fruit of true faith—and you know that this charity seeks, above all things, the salvation of the souls of men. What do you do? You subscribe your two or three guineas a year! The conversion of eight hundred millions of souls—there is the object to be accomplished—and there is the sacrifice which you are prepared to make for it!" Were I to say, in the ordinary business of life, "Such an object is my grand concern: to that, I direct all my powers: on that my

very soul is centered: and I give for this great object my two-and-forty shillings a year"—such professions would be counted but an idle mockery, when compared with such feebleness and inadequacy of exertion.

Every quarter of the globe is crying to us for assistance—or if any cry not, it is because the people know not their own need: but they are crying to us in multitudes. The reproach of neglect has rested too long on all churches, on our own as well as others. We have not felt as we should feel for the conversion of the heathen: and if we would, one and all—not those who are without, but those who are within the sound of my voice—if we would all give to this cause—the cause of man and of God, for it is the cause of God as well as of man—our best affections and our influence—the day is not far distant, when we should see a general revolution in the face of the moral world.

REVIVALS OF RELIGION.

We understand a revival of religion has recently commenced in North Stonington in this state. Although it is but about two weeks since the work began, it is estimated that as many as one hundred are either rejoicing that Christ is formed within them the hope of glory, or mourning in bitterness, being convinced by the Holy Spirit of sin, of righteousness and judgment.

GOSHEN CON.

From the Christian Spectator.

The special operations of the Spirit of God in this place may be said to have commenced the first part of June, 1820. To give a correct view of the manner in which this work began, it will be necessary to mention some of the circumstances which preceded, and which were made the means of preparing the way.

Though there have been several seasons of partial refreshing, there had been no general revival in this place for about twelve years previous to the spring of 1820. During that period the church had been on the whole in a declining state as to numbers, the additions not being sufficient to supply the vacancies occasioned by death and removals. For two or three years previous to the late work, the decline of the church, both in numbers and graces, became more visible and rapid. Professors of religion became in several instances, greatly alienated from each other, and a spirit of jealousy seemed to prevail. In some cases,

members of the church were so at variance on account of some trifling cause of disagreement, that they could not speak to each other, nor comfortably unite in religious duties. Many efforts were made to heal these wounds, but every labour of this kind seemed rather to increase the evil.

The unbelieving world looked on this state of things with satisfaction, and felt encouraged in transgression. The young people particularly, manifested an unusual degree of levity, and the hands of christian parents being weakened by mutual dissension, their children, to the great reproach of the cause, were often found mingled with the world in vain amusements and sinful pleasures.

This state of things remained until the commencement of the year 1820. Early in the spring of that year God saw fit to lay his hand heavily upon the church, and so shame her confidence in man. Three leading members of it who were also members of the standing church committee, and constituted a majority of that committee; and one of them a deacon in the church, were suddenly removed from the field of labour; two by death, and the other by a paralytic stroke, which has since suspended his usefulness.

The first two of these afflictive providences, which occurred about the same time, seemed to rouse the church for a moment, and led some to reflect that God had a controversy with his people. But the impression soon began to wear off, when a third stroke of the rod followed, which seemed to take effect. A beloved deacon in the midst of his usefulness, who seemed to be a pillar in the church, and who possessed, in a high degree, the confidence of all classes of people, was, by a distressing casualty, cut down and numbered with the dead. At his funeral there appeared to be a humbling work begun in the hearts of some of the children of God. They looked upon each other, and upon the church around them, and seemed to say, "Why sit we here until we die?" From this funeral, which occurred in the early part of June, we date the commencement of the revival.

The day after the funeral the pastor was called to leave his flock a few weeks, to attend the meeting of the General Association of Connecticut. But he left them with a degree of confidence that God had begun a good work in the hearts of christians. Nothing material transpired during his absence. There is reason, however, to believe, from what has since come to light, that many during that time, were led to arise and trim their lamps, and that a 'still

small voice' was bringing them to secret humiliation. When the pastor returned he found no visible demonstrations of a revival; still believing that God was at work among the people, he felt a desire to ascertain the truth. Accordingly after public worship on the Sabbath, the church was requested to tarry; and a proposal was made that there should be a special church meeting held on the next day, for prayer and conference. The proposal was approved and the appointment made. The next day the conference room was filled at an early hour. It was judged that about two thirds of the church were there. An unusual appearance of interest and solemnity was remarked before the exercises commenced. A pastoral address was delivered from the following words of Nehemiah, 2d chapter, 17th verse: "Then said I unto them ye see the distress we are in, how Jerusalem lieth waste and the gates thereof are burned with fire, come and let us build up the wall of Jerusalem that we be no more a reproach." Before the meeting closed, the evidences of the special presence of God were unequivocal and impressive. At the close of the meeting the subject of a revival was brought distinctly to view, and all those who felt desirous to see the gracious work and were willing to engage in it, were requested to signify it, by rising from their seats. All arose but one. Many were melted unto tears, and it is believed that many hearts were ready to say, "Lord what wilt thou have me to do." "Come and let us build up the wall of Jerusalem that we be no more a reproach."

The meeting was dismissed, but the members could not separate; they took each other by the hand, and lingered about the place. Some cases of alienation which had baffled all human exertion, were that day effectually healed. Two brethren in particular were at that meeting, who had long been separated in their feelings, and whom the committee of the church had in vain endeavoured to reconcile. On the way home one of them passed by the house of the other,—when opposite the house he stopped and told his wife who was with him that he could not go by. They went in and he made a humble confession to his brother in the presence of his family, and asked forgiveness. This moved the heart of the other, and he in his turn confessed and begged forgiveness. It was a melting season, and the reconciliation appeared to be cordial. On the whole, that Monday was a memorable day in this place, and will not soon be forgotten by those who were present. The meeting which

commenced that day has been kept up regularly on Monday of every week till the present time. Before the members separated, it was proposed that one of the brethren should accompany the pastor in a series of pastoral visits; and that no time might be lost, it was agreed to begin the next day at one extremity of the town, and pursue a regular progress through the society, as God should give strength and opportunity. Accordingly the next day, the labour was begun. But here a great trial of faith was presented. When the labourers entered the field, it was a valley of dry bones. Nothing was seen to encourage them; no spirit of anxiety or even of inquiry appeared among the impenitent. Not a single instance of particular awakening could be found or heard of. In some families which were first visited, it was with difficulty that the subject of religion could be introduced. The day was spent without any encouragement. In the evening a meeting was attended at the school house in the neighbourhood. A few collected, but profound stupidity was apparent in most present. But an appointment was made in the same place for the ensuing week. In the mean time the labour of visiting and personal conversation was continued. Before the conclusion of the week, some individuals in that district began to be solemn. The unusual engagedness of christians around them, which they could not but see, began to make them feel that it was time for them to awake. Particularly, a female prayer meeting instituted in that district at this time, was a means of fixing the attention of some. When the time arrived for the next meeting in that district the scene was greatly changed, the school house was crowded, and an unusual solemnity appeared in every countenance. From this time the work appeared gradually to advance in that district.

The same course of family visits and personal conversation was extended as soon as practicable to other districts, and the same blessing in one degree or another seemed to follow. Thus the work made a regular progress through the town from south to north, until it extended to almost every district.

For a considerable time after the work commenced, the youth seemed to stand aloof from it, and were generally unaffected. Sometime in October, after public worship on the Sabbath, a particular invitation was given to the youth to meet at the house of the pastor, the next Friday evening, without explaining the object. They how-

ever took the alarm. They anticipated an unwelcome interview for the purpose of personal conversation on the concerns of their souls. Some, who felt that they could not decently, or consistently with the feelings of their parents, avoid the proposed meeting, resolved, if possible, to defeat the object in another way. They judged that if a great number could be collected of all characters, and the house filled, that the design of personal conversation would be rendered impracticable, and that the responsibility would be destroyed by being thus divided. They therefore exerted themselves to procure a general attendance. When the time of meeting arrived the pastor was astonished to find his house thronged with the youth from all parts of the town, and those of all characters. He however proceeded to address them in the best manner he could, being ignorant of the cause which had brought them together. Before the meeting closed, those who had been active in this plan, began to feel the folly and sin of their designs. God was pleased to interpose by his Spirit to render the meeting very solemn. Many, whom no ordinary solicitations could have induced to attend the meeting, were thus brought within the reach of the truth, and were impressed with a sense of their guilt and danger, and the result was highly favourable. Another meeting was appointed, which was equally full, but from very different motives. These meetings have continued to the present time, and have, it is believed, been the means of saving good to many of those who have attended. They have for several months been conducted almost exclusively by the youth themselves.

When some of the youth began to indulge a hope, they associated together on the intermission of public worship to pray for their companions.

This meeting increased in numbers every week, until it became a most interesting happy meeting,—a bond of union among the youth,—a season of communion with God and with each other, which they will never forget. It still continues as a monument of the great and joyful change, which the grace of God has wrought among the young people in this place.

The case of one young man, as illustrating the feeling of the natural heart, and the sovereignty of divine grace, it may be proper to mention.

He was the subject of some serious impressions about five years previous to the late revival.—At that time, under peculiar temptation, he deliberately made the reso-

lution that he would dismiss the subject of religion forever, with the impression that there was no mercy for him; and that he would try to be satisfied with having his good things in this world. After this resolution, he appeared to be left to great stupidity.—He early perceived the approach of the late revival, by witnessing the increasing faithfulness of christians. He saw that they were in possession of a new spirit, and he felt that the consequences were certain. Believing that there was no hope for him, he did not wish to be tormented before the time, as he thought he must be by being a spectator of a revival. He therefore determined to take a journey to a distant part of the country, and be absent until the revival was past.—He accordingly departed and was absent several months. When he thought he might safely venture home, he began to retrace his course, carefully enquiring, as he approached his native town, into the state of religion.—He soon learnt that the revival was going on. This brought him to a stand, and he had some thoughts of turning back. But he finally concluded to come home, and fortify himself in the best manner he could. After his return, he made great efforts to appear entirely indifferent to the subject of religion. But in spite of himself the realities of it would sometimes rush in upon his mind with irresistible power. At length his eyes were open to see that he was fighting against God, and the salvation of his own soul. The snare of the adversary by which he had been taken, became apparent, and he trusts that his proud and stubborn heart had been subdued by the love of Christ, and that he is a brand plucked out of the fire.

Several cases of special answers to prayer have occurred in the course of this work, which illustrate the nature of a *spirit of prayer*. A statement of some of these cases is subjoined.

At a public lecture attended by two neighbouring ministers, early in the summer of 1820, two young men came into the house and took their seats near each other. They had not been usually seen there on such occasions, though there was then nothing unusual on their minds, and they could hardly tell why they came. The attention of one of the professed friends of Christ, was in the course of the meeting particularly turned to these young men. It occurred to him that great good to the cause, and glory to God would probably be the effect of their conversion. There was a peculiar and strong desire excited in his breast for their salvation. He felt pressed

in spirit to pray for them in particular. For this feeling he could not account, as they were in no way related to him, and there was nothing in their appearance which drew his attention particularly to them. He concluded that this desire must be from the Spirit of God, and therefore felt encouraged to hope that good was in store. He was enabled to persevere in his wrestling for their souls, although his faith was greatly tried by a delay of the answer. Nothing appeared particularly encouraging in them for several months. Still he experienced such assistance in carrying their case to God, and occasionally such enlargement and earnestness in pleading for them, that he could have no reasonable doubt of the result. He occasionally laboured with them by exhortation, and believed that his labour would not be in vain.—Suffice it to say, that these young men are now professed disciples of Christ, and appear to be his in deed and in truth.

This case suggests a remark on the importance of means. Many are ready to say that if they are to be saved they shall be, though they neglect all means, and that it does no good to attend meetings. But if these young men had not come to that lecture, the attention of no christian would probably have been excited in their behalf; consequently they would have been the subjects of no special prayer, and, we have reason to believe, would not have been converted. The lecture, it is true, did not change their hearts, and could not, but their attendance upon it, put in motion a train of causes which resulted, as we hope, in their saving benefit. Thus we see that the *means* as well as the *end*, are the subjects of divine determination.

Two professing christians, finding that their feelings agreed in that particular, resolved to pray for a certain family. And they found, as they believe, in pursuing this object, great assistance; their desires were drawn forth, that God would glorify himself by that family. The result was, that four members of the family are now professors of religion, as the fruits of this work.

Other cases of a similar nature might be mentioned. This general remark, however, is occasioned by many interesting facts, that in those families and neighbourhoods where there has been most evidently a spirit of prayer, there the blessing has descended, while others have been passed by. Some christian parents who have been greatly exercised on account of their children, and have seemed to travail in birth for their souls, have had the unspeakable joy of see-

ing them hopefully born again. In several instances whole families of children and youth, excepting some very young, or those who were before christians, have been hopefully brought into the fold of Christ in this manner, while those families whose heads remained indifferent, have been almost invariably left in indifference. In a word, this revival, while it has shown the efficacy of a spirit of prayer, and its connexion with the promised blessing, has also afforded a striking illustration of the truth, "that God will be enquired of to do these things for us."

The special operations of the spirit of God among this people continued, as we have reason to believe, a year and three months; that is, from the first of June, 1820, to the middle of September, 1821. Then, by an artful stratagem of the enemy, public attention was diverted, and the work was suspended. There were, however, a few examples of the power of divine grace in this place in the early part of the last spring, and some were brought to rejoice in hope.

Those who have been the subjects of this work, have almost uniformly manifested a deep sense of their sinfulness; and their hope has been with trembling. But very few have shown a confident belief of their good estate, and these few have returned again to the world, and proved stony ground hearers. On account of the great diffidence which the converts have felt of themselves, they have been backward to enter into visible covenant with Christ and his people; and very considerable labour on this point has been necessary, to prevent their extending this neglect to an unwarrantable extreme.

Among the means used by God to promote the work, the labours of the Rev. Levi Smith, who was providentially sent to our aid in an interesting and critical stage of the revival, have been extensively useful and acceptable. A peculiar blessing also rested upon the public grammar school taught by Mr. Abraham Baldwin, now a candidate for the ministry. A large proportion of his school, are hopeful subjects of the work.

About one hundred have expressed a hope since the work commenced, though not more than half that number have as yet made a public profession of religion.

It is the Lord's work, and to him be all the glory.

Yours, respectfully,

JOSEPH HARVEY.

Goshen, Aug. 10, 1822.

RELIGION AMONG SEAMEN.

MONTHLY PRAYER MEETING OF THE LONDON BETHEL UNION.

This interesting service was held on Tuesday the 2d ult. on board the Manchester, of Scarborough, Captain Walker, in Shadwell Dock Tier, Lower Pool. The ship displayed in the morning the Bethel Flags, Ensigns and signal colours, the UNION JACK having also a conspicuous place. This meeting was anticipated with much pleasure by our friends in the Lower Pool, and particularly by the worthy Captain of the Manchester and his crew, who had been anxious for many months to have it on board his vessel. The usual time to commence the service on these occasions is seven o'clock, but boats began to arrive nearly an hour before, from above and below, as well as from the shore. The company was more numerous than any held before; many could not get under the awning. Above 30 masters of vessels were present, among whom we are informed, were some belonging to the West India and South Sea trade. Several of the vessels from Screw Bay, (a place which had been evangelized by the instrumentality of Sailors holding Prayer Meetings from house to house,) also joined their sea faring friends. Many who had received benefit from the Stepney Mission formed part of the congregation; and females who had husbands, brothers, sons, or other relatives, came on board in the hope of receiving benefit from this monthly festival. The address was given by Capt. W. H. Angus, who has left the sea, and is going shortly to devote his life as a Minister, or rather *Missionary*, to his brother Seamen. Among the many who engaged in prayer, was an old man who was a labourer on shore, "his hoary locks proclaimed his lengthened years." He and his family were Roman Catholics. A few weeks ago he was impressed by the "Press Gang" and taken to a Sailor's Prayer-meeting—a scene quite new to him. It has pleased the Lord to open his eyes, and "behold he prayeth." He knelt before the captain, and, with the deepest humility, implored mercy upon an old sinner, thanking God for what he had done for him, in bringing him to the feet of Jesus in his old age. The congregation were much affected, especially those who know the circumstances which led to his being present with his family, who are now constantly to be found under the sound of the Gospel on the Sabbath, and at other convenient opportunities. He has now opened his house for Sailor's Prayer meetings, and invites all his neighbours to attend.

THE PRESS GANG.

In February, on their way to Cotton-street Chapel, Poplar, one Tuesday evening, called at a Boarding house, where they found five Sailors, playing at cards. when a pious Sailor said, "Put them away my friends, they are the Devil's books, and will ruin both

your souls and bodies: here, I will give you a better book," ("giving each a religious Tract.") "Come shipmasters, go with me to a Sailor's meeting; I was a wicked Sailor once myself, but I thank God, he has taught me better: come, go with us, we will not keep you long." "What is it to do?" "Come and see." Four of the Sailors seemed ashamed; and put the cards away, but the other swore he would play the game out. "My friend," said a pious sailor, God may not spare you to play the game out; he may strike you dead and send you to hell." He immediately put the cards down, got from his seat, and said, "I'll play no more; a volunteer is worth two pressed men; I'll go with you; come, let us go." They went with the pious Seaman, remained the whole of the service, and have since been seen at the house of God as VOLUNTEERS.

Extract from a Letter of Mr. J. T. Jeffery, dated St. Mary's, Scilly Islands, January 22.

T. Stevens, a common sailor, (belonging to the schooner L——, of B——, J. Adams, master,) was offered a Tract. "My brave fellow, I hope you will read it." He took me by the hand and appeared to be much affected. "My dear Sir," said he, "this is not the first time I have had your good advice—do you remember when you preached on board the cutter——, in St. Mary's Pool?" "Yes, very well" "I was there"—bursting into tears) "Oh, I shall never forget it; your text was—'How shall we escape if we neglect so great salvation!' This is your book, (pulling out the Negro Servant.) You gave me this after you had finished the sermon." "I hope you have not continued to neglect your salvation." "No, Sir, I hope I have not; the Lord has taught me to pray, and I am persuaded that he will hear prayer, when offered in the name of Jesus. I have been a great sinner, but there is mercy, you know, Sir, for the vilest when they believe in Jesus; Lord help my unbelief!"

When I handed a Tract to Robert Richards, on board the Bestey, of L——, "Ah, Sir," said he, "I was not too well pleased with you once in Tresco." "Why was that, my good man?"—"Don't you recollect when you came on board one morning, and took away a boy that I should not beat him?" "What, are you the man that was beating the poor boy so cruelly?" "Ah, Sir, I was a fool and a madman then, but since that I have heard Mr. Smith preach at Bristol. I could not act so cruelly now, Sir! no, I'll be kind to every body; I'll forgive every body; and I hope the Lord will have mercy upon me. I heard you preach last night, Sir; how good the Lord Jesus is, to die for such miserable sinners! we must not trust in ourselves, but the grace of God is sufficient for us." I took this man to my house, and, by the help of the Bible, endeavoured to give him clear views of the method of redemption.

"COME TO CHRIST JUST AS YOU ARE."

For the Religious Intelligencer.

What is meant when we say to the impenitent sinner, Come to Christ *just as you are*?

A proper answer to this question is of no small consequence. Surely we cannot mean that sinners should be exhorted to come to Christ with impenitent, unbelieving and rebellious hearts; for the retaining of such hearts would be precisely the thing which is implied in their not coming to him. Coming to Christ is not a motion of the body, but of the mind: and how the mind can come, or even make the least approach to Christ, with all its love of sin retained, and all its self-righteousness held fast, is impossible to conceive. Besides, we know, that to direct sinners to come to Christ in an impenitent and unbelieving manner, would be to give them directions altogether different from those which are given in the word of God, where sinners of every class are commanded to repent and believe on the Son of God without the least delay. Ministers of the Gospel are Christ's ambassadors to beseech rebellious men to be reconciled to God. Short of a compliance with this, they utterly reject the Gospel embassy. I hope it is plain to the preachers of the word, and to all others who attempt to give directions to sinners, that when we say to the impenitent, *Come to Christ just as you are*, we cannot, or ought not to mean, that they must come without love to Christ and hatred of their sin. Indeed how could such sinners know that they had come to Christ, since coming is not performed by the body, and the mind or the heart, on this supposition would remain in the same state that it was before this coming took place?

I have shown what this exhortation cannot consistently mean: But I would not be understood to condemn this manner of speaking,—I use it myself. When I say to sinners come to Christ just as you are, it is my intention to tell them to come wholly in the character of ill deserving creatures, and therefore to come immediately, without the least attempt to do any thing to merit their acceptance. The case of the prodigal son, in the 15th chapter of Luke, will be a good illustration of our meaning. There is an important sense in which he returned to his father just as he was. He went in his rags, and without a penny in his purse; and, what was more humbling, he returned without any character. He had lost his character, and he did not stay to retrieve it, and so fill his pocket

with certificates which should serve to convince his father that he had reformed his life. No, in distinction from every thing which would tend to keep his pride in countenance, he might be said to return to his father just as he was,—a poor, wretched prodigal. His *father's mercy* was all his hope. His own goodness he did not plead; nor did he make any dependance on it. But mind this,—he actually returned. "He arose and *came* to his father. This was a real and not a feigned return. Yet in his lowest state of degradation he never felt more entirely worthless and ill deserving, and without a character, than when his father met him.

The good of that part of my fellow sinners who are yet in the bond of iniquity, is particularly the object I have had in view in stating the above question, with the answers which have been given to it. And now let me entreat every such sinner, who shall read what I have written, to come to Christ for life. In the sense which has been explained, let me beseech you come just as you are. Come in the character of a sinner, and let the Publican's prayer be made your own; "God be merciful to me a sinner." Come to Christ now while I am addressing you. Perhaps you will say, I never made a prayer in my life. Well, if it be so, begin to pray now. Kneel before the Lord your maker. And let your first prayer be a humble and believing prayer. And why should it not be? There are infinitely rich blessings for those that will ask. They are free for every sinner who will humbly sue for them.

Come just as you are, without any evidence that you have a good heart. You have no right to delay coming to Christ a moment on the ground that you do not know as you have any heart to come. This knowledge must, in the order of things, be subsequent to your coming. The evidence that you have breath, is subsequent to your breathing. The man with the withered hand, had nothing to convince him that his hand was restored, until he stretched it forth. He therefore was under the necessity of making the effort to stretch it forth before he could know that it was restored whole as the other. So it is in the case before us;—sinners must come to Christ before they can know that they have a heart to come to him, or, which is the same, before they can know they have come. If therefore you wait to know that you have a good heart, before you obey the command of Christ, "Come unto me," you will never come. Wait not to know that you are elected, or that you are called; but come

to Christ just as you are; and when you have come, then and not till then there will be evidence both of your calling and election.

PETER.

From the Christian Observer.

REV. J. W. FLETCHER.

His courage and intrepidity were very remarkable. There is an anecdote related by his biographers on this subject so striking, that I cannot resist the temptation of presenting it to your readers. Mr Fletcher had a very profligate nephew, a military man, who had been dismissed from the Sardinian service for base and ungentlemanly conduct. He had engaged in two or three duels, and dissipated his resources in a career of vice and extravagance. This desperate youth waited one day on his eldest uncle, General de Gons, and presenting a loaded pistol, threatened to shoot him unless he would immediately advance him five hundred crowns. The General, though a brave man, well knew what a desperado he had to deal with, and gave a draft for the money, at the same time expostulating freely with him on his conduct. The young man rode off triumphantly with his ill gotten acquisition. In the evening, passing the door of his younger uncle, Mr Fletcher, he determined to call on him, and began with informing him what General de Gons had done, and as a proof, exhibited the draft under de Gons' own hand. Mr Fletcher took the draft from his nephew, and looked at it with astonishment. Then after some remarks, putting it into his pocket—"It strikes me, young man, that you have possessed yourself of this note by some indirect method—and in honesty I cannot return it, but with my brother's knowledge and approbation." The nephew's pistol was immediately at his breast. "My life," replied Mr Fletcher with perfect calmness, "is secure in the protection of an Almighty power—nor will he suffer it to be the forfeit of my integrity and of your rashness." This firmness drew from the nephew the observation, that his uncle de Gons, though an old soldier, was more afraid of death than his brother. "Afraid of death!" rejoined Mr Fletcher, "do you think I have been twenty-five years the minister of the Lord of life, to be afraid of death now?" No, sir: it is for you to fear death. You are a gamester and a cheat, yet call yourself a gentleman! You are the seducer of female innocence, and still say you are a gentleman! You are a duelist, and for this you style yourself a man of honour! Look there, sir, the broad eye of heaven is fixed upon us. Tremble in the presence of your Maker, who can in a moment kill your body, and forever punish your soul in hell." The unhappy man turned pale, and trembled alternately with fear and rage. He still threatened his uncle with instant death. Fletcher, though thus menaced, gave no alarm, sought for no weapon, and attempted not to escape. He calmly conversed with his profligate relation—and at length perceiving him to

be affected, addressed him in language truly paternal, till he had fairly disarmed and subdued him. He would not return his brother's draft, but engaged to procure for the young man some immediate relief. He then prayed with him, and after fulfilling his promise of assistance, parted with him, with much good advice on one side, and many fair promises on the other.

The power of courage, founded on piety and principle, together with its influence in overcoming the wildest and most desperate profligacy, were never more finely illustrated than by this anecdote. It deserves to be put into the hands of every self-styled "man of honour," to show him how far superior is the courage that dares to die, though it dares not sin, to the boasted prowess of a mere man of the world. How utterly contemptible does the desperation of a duelist appear, when contrasted with the noble intrepidity of such a Christian soldier as the humble Vicar of Madeley!

From the Latter Day Luminary.

POWER OF PRAYER.

A few years ago, a pious and eminent minister of the Baptist denomination was performing a preaching tour through the state of Rhode-Island. Calling at the house of a pious deacon, where he tarried a night, he was informed that a young lady, on a visit at that time in the same family, was the subject of serious impressions, and had a desire, on the following Lord's day, to submit to baptism. The preacher examined her, was satisfied with her experience, and it was resolved that on the Sabbath the rite should be administered.

The father of the young lady, a farmer possessing considerable property, but an enemy to religion, heard that she was about to be baptized. He came to the house with a resolution to beat her, and brought with him a weapon for the purpose. The females of the family dissuaded him from his unnatural and ungodly design. He could, however, become appeased only by their suffering him to take Catharine home with him.

At a meeting of the church, a short time afterwards, the venerable deacon arose, and spoke to this effect; "My brethren, when Peter was confined in prison, prayer was made without ceasing, of the church, unto God, for him; and he was delivered. Now, my brethren, our sister Catherine is really bound, as though she were in a prison house; I therefore recommend that a day may be set apart, on which we may assemble, and pour out our hearts unto God for her release."

The proposal was heartily approved, and the day determined. When the brethren met, their hearts were unusually drawn out. It seemed as though the heavens were opened, and a direct access obtained to the throne of mercy. The services ended, the brethren separated for their respective homes. But who was it opened the door to welcome the deacons return?—It was Catharine herself.—

"Catharine!" exclaimed the astonished deacon, "why, how came you here?"—"I can scarcely tell you," replied she; "but while you were at meeting this afternoon, my father, whose heart had appeared to me hard and relentless, came up from the field, and looking in at the door said, 'Catharine, if you wish to be baptized, you may go and be baptized.'"

"Prayer makes the darken'd cloud withdraw."

A SERMON IMPROVED.

"After returning from the house of worship, I overheard a discourse, something like altercation, between a deacon, his sons and servants. Some one had informed him that his cattle had broken into his corn-field, and were making great ravages. His servants were ordered to make haste and turn them out, and repair the breach. 'How came they there?' cried one.—'Which way did they get in?' cries another. 'It is impossible, the fences are good,' says a third. 'Don't stand here talking to no purpose,' cries the deacon with increasing earnestness. 'They are in the field destroying the corn, I see them with my own eyes. Out with them speedily and put up the fence.' As I approached him he began to be more calm. 'Your pardon, Sir—these fellows have quite vexed me. They make me think of our parson's sermon on the origin of sin—spending his time in needlessly inquiring how it came into the world, while he ought to be exhorting us to drive it out.' 'Your observation is just, said I, 'and your directions to your servants contain sound orthodox doctrine—a good practical improvement to the discourse we have heard to-day.'"

INDIAN BENEVOLENCE AND DIGNITY.

Buffalo, N. Y. July 30.

A few days since, a trepanning operation was performed by Dr. Chapin, on John, one of the Seneca Indians, which, from the severity of the fracture, and skilful manner of the performance, merits notice. It appears that the Indian had received a blow from a club, by a son of "Twenty Canoes," at whose instance surgical aid was called. When the Doctor arrived, he found the skull much fractured and depressed, and the Indian senseless, and unable to speak or swallow. He mentioned to the Indians that the only hope, and that a very doubtful one, of saving his life, was an immediate trepanning operation, to which they consented. Immediately after raising the depression of the skull, John opened his eyes, and within two or three minutes came to his senses, and asked the doctor what he was doing, observing that it hurt him. On being satisfied that it was absolutely necessary, he submitted without the slightest murmur. When the operation was over, he immediately arose, walked about, and expressed his satisfaction in the most grateful manner. Old Twenty Ca-

noes was a silent spectator, but as soon as he saw the Indian safe, he walked up to the doctor with great dignity, and observed to him—"Brother, I thank you for your attention—my son injured this young man—my son caused this trouble—present your bill to me, I will pay it."

MRS. JUDSON'S ARRIVAL IN ENGLAND.

We have the pleasure to state, that this valuable lady, whose Missionary letters from the Burman empire have often delighted and cheered the hearts of our pious friends, has arrived in safety at London, on her way to America, in the Woodford, Capt. Alfred Chapman. Her health was improved by the voyage, and it is hoped will be entirely restored on her arrival in this her native country. The Woodford reached Gravesend the 31st of May. Mrs. J. will probably spend a few weeks, and perhaps some months, with her London friends, after which we may hope to greet her on the shores of these United States. Let our prayers ascend for her protection, and for her speedy restoration to the station and society of her beloved husband, in the Burman empire.—*Watchman.*

SANDWICH ISLAND MISSION.

Those benevolent persons, who wish to aid in fitting out the reinforcement to the mission now at the Sandwich Islands, are reminded that their contributions should be in Boston on or before the first of October. Few donations for this purpose have as yet been received. Probably many persons would gladly give articles of their own manufacture, or articles procured in exchange for the produce of their land. The following articles will be particularly acceptable, viz.—common implements of husbandry; the smaller articles kitchen furniture; plain cotton garments for men, women, and children; shoes and hats of different sizes, and in pretty large numbers; school books, small books for children, and books for the mission library; nails and window glass; window sashes.—*Missionary Herald.*

LAST NOTICES.

By late letters and journals from the Cherokee nation, it appears that considerable religious inquiry existed among the boys of the school at Brainerd. Three of these boys were thought to give evidence, that they had truly accepted the offers of salvation. There were hopeful indications at Creek path; and four individuals, in one family, at Taloney, after a state of religious concern and anxiety, of encouragement and hope, for six or eight weeks, were repeatedly examined as candidates for baptism. They appeared well.

A letter has been received from Messrs. Fisk and Temple, dated Malta, May 23d. They were in good health.—*ib.*

POETRY.

For the Religious Intelligencer.

On the approaching Ordination at New-Haven, of Missionaries for the Sandwich Islands, and for Palestine.

Haste! gird the soldiers of the cross,
The trumpet warns them to the field;
Salvation's helm their brow shall guard;
Their breast the adamant shield.

Incite them o'er their earliest joys
With strong, unbending zeal to rise,
As those who bear to dying souls
An angel's mission from the skies.

Ye distant Isles! around whose coast
For ever rolls the surging wave,
Oh! bless the holy bands who come
To snatch your children from the grave.

And thou, Jerusalem, opprest
So long beneath the Avenger's rod,
Rise, captive Daughter, from the dust,
And hail the messengers of God.

The Turkish crescent sinks in gloom;
Messiah's banner wide display'd,
Gleams glorious o'er the lingering cloud,
And bids the type and symbol fade.

Ah! know thy Saviour by the wound
Which thy own barbed spear hath given;—
Look on the pierc'd, and deeply mourn,
Then through *His* Love ascend to Heaven.

H.

THE CONTRAST.

In the year 1272, the pay of a labouring man in England was three half-pence per day. At that time the price of a Bible, with a commentary fairly written, was thirty pounds. The precious volume, which may now be obtained by many labourers for one day's pay, would then have cost them more than *thirteen* years' labour to procure. This striking contrast cannot be contemplated without gratitude.

FAMINE OF THE BREAD OF LIFE.

In Sweden, which, compared with many countries, would not be supposed deficient, 400,000 families were found destitute of Bibles. "The total number of copies printed in the Polish language, in the space of 217 years, did not amount to 5,000; hence it was that in that kingdom, inhabited by ten millions of professing Christians, not a copy could be obtained for money, and that one hundred thousand families might be searched, and even a

thousand churches in Galicia and Poland, and scarcely one Bible found." "In Asia, the number of Christians connected with the Græco Georgian Church exceed a million, and among their 2,000 churches, not 200 Bibles are to be found." "Not to multiply instances which press upon us, it may be sufficient to state, that the population of the globe being estimated at a thousand millions, it will require 36 years to provide every *Christian* family with the Scriptures; and without greatly increased exertion, and extended resources, it will require more than 664 years to place one copy of the sacred Volume in every family upon earth."

INSTALLATION.

June 13, 1822. The Rev. GEORGE COTTON was installed as pastor of the first Congregational Church and Society in the town of Royalton, county of Niagara, N. Y. The Rev. John Sperry offered the introductory prayer, and gave the charge to the Pastor; the Rev. James C. Crane preached the sermon and offered the concluding prayer; the Rev. J. D. M. Smith offered the installation prayer; and the Rev. E. Ingalls gave the charge to the people.

It was gratifying to see so large a concourse of attentive hearers, in so new a settlement; and the zeal and piety evinced by their infant church, in providing for themselves the regular administration of divine truth, were commendable and promising.

THE HEAVENLY SISTERS.

Just published and for sale at this office, an interesting and useful little book entitled, "The Heavenly Sisters; or Biographical Sketches of thirty Eminently Pious Females; designed for the use of Females in general, and particularly recommended for the use of Ladies' Schools.

'Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, shall be praised.' Prov. xxxi 30"

Price 50 cents, handsomely bound and lettered, with a beautiful portrait of Lady Jane Grey.

NOTICE.

A meeting of the Directors of the Domestic Missionary Society of Connecticut will be holden at the North Meeting House in this city on Tuesday the day preceding the public commencement at 4 o'clock, P. M.

EDUCATION SOCIETY.

The Annual Meeting of the Connecticut Education Society stands adjourned to Thursday Sept. 12th, 9 o'clock, A. M. at the Court House.

A sermon will be preached before the Society by Rev N. Hewit, and a contribution taken, on Tuesday evening, 10th inst.

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